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# INDIAN NOTES

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# INDIAN NOTES

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## THE POTTERS OF GUATAJIAGUA, SALVADOR

THE picturesque town of Guatajiagua, situated half a day's ride from San Miguel in eastern Salvador, is noted for the excellence of its pottery. The Indian inhabitants for the greater part are of pure blood, but they have abandoned their native tongue and speak the Spanish language. There is reason to believe that formerly they used the Matagalpan dialect still spoken in Cacaopera and Lislique, although they may have employed the Lenca language like the majority of the inhabitants of eastern Salvador.

Clay for pottery-making is found in three localities near the town. It is mined by women with the aid of an iron-shod stick, broken into small lumps, and carried to the town in broad baskets balanced on the head. There it is dumped into

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large vessels outside the house, water is added and it is left to soak. Meanwhile the jar is carefully covered to keep the pigs from drinking the water.

When the clay is soft, sand and more water are added, and the mixture is kneaded until it is of exactly the right consistency. This is a simple but most important step, and is done with the most scrupulous care, for the soundness of the finished product depends on the proportions of the mixture. During the process and while the vessels are in course of manufacture any chance visitor samples a pinch of clay between the thumb and fingers with all the *savoir faire* and aplomb of a connoisseur sipping vintage wine. To the writer the clay seemed more sticky than is usual in pottery-making, for it adhered firmly to the fingers unless they were dripping with water. When the clay has reached this desired state it is rolled into cylinders about eight inches high and six inches in diameter. These, covered with wet cloths, are kept in the house until needed.

Although the older women may collect the clay, may criticize the making, and aid in the polishing, most of the actual fabrication is done by unmarried girls. The reason for this is that the work is performed on the ground and the potter must stand with her heels together and her knees straight most of the time (fig. 37, *b*). It is not

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an easy position to assume, let alone maintain for long; and the older members of the household are not supple enough for the task.

Before commencing pottery-making a small area outside the house is swept clean and several leaves are placed on the ground to serve as a base for the clay. The potter plunges her fist into a



FIG. 35.—Pottery-making, Guatajiagua, Salvador

clay cylinder, sets it on the leaves, and rapidly works it into a rough ring (fig. 35, *a*). This ring is soon squeezed up to form a crude vessel with a flat base and vertical sides about an inch in thickness (fig. 35, *b*).

The potter then starts to shuffle at an even gait around the vessel. The toes are almost in contact with the clay, but never actually touch it,

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except in the case of the most skilful girls who can walk around the soft clay walls with their toes touching so lightly as not to mar the vessel (fig. 37, *b*). Meanwhile the hands, one inside and the

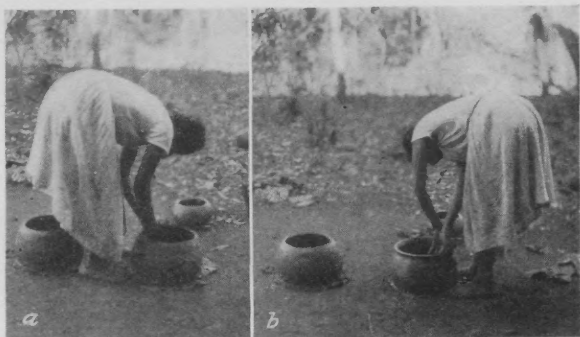


FIG. 36.—Pottery-making, Guatajiagua, Salvador

other outside, are worked diagonally upward to curve and thin the walls (fig. 36, *a*). In an incredibly short space of time a symmetrical dome of clay with an open top is formed, which is to become the upper half of the completed vessel. This done, the clay is drenched with water, the operator resumes her circular march, and the dome is smoothed by passing a piece of corncob over the surface. The resultant form appears in fig. 36, *a*.

Next the rim is fashioned. This sometimes is

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done by making a crease in the walls, but more often it is built up by adding coils. The difficulty of this stage in the manufacture depends on the size of the opening to be rimmed, as may be seen in fig. 37, *a*, *b*. Again the vessel is drenched with water and carefully smoothed.

When the working-place was selected, it was located in the shade but near the edge of the shadow of the house. So artfully was it chosen that a few minutes after the vessel was half completed, as we



FIG. 37.—Pottery-making, Guatajiagua, Salvador

have described, it was covered by the direct and powerful rays of the tropical sun. The clay dries rapidly. Soon the half-completed vessel is solid enough to lift, and it is picked up, carried again

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into the shade (fig. 38, *a*), inverted, and set down with the rim on the ground.

This operation brings the base uppermost, and the leaves on which the original clay cylinder was set are stripped away. The clay thus revealed is



FIG. 38.—Pottery-making, Guatajiagua, Salvador

still soft and plastic, for the half-walls of the pot have sheltered it from the sun.

The soft clay of the base is now pressed out to form a rough cornice on the walls of the inverted vessel (fig. 38, *b*), the potter resumes her walk around the vessel, and the rounded bottom is



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created by diagonal stroking with the hands. Soon a stage is reached when the opening is so reduced that it is scarcely possible to insert the hand. This is the last chance to support the interior of the vessel, so it is carefully smoothed with much water and a corncob. Then the hole is reduced in size until only a single finger can be inserted.

Closing this opening is a critical and delicate task. The potter takes fresh clay, adds water, and kneads it to exactly the proper consistency. Then the finger is inserted in the hole and a coil of very soft clay is laid around it. The finger is gently withdrawn; the clay, being just wet enough to flow when unsupported, sinks, as it were, miraculously into place. If the amount and cohesive power of the clay have been correctly estimated, the bottom of the vessel is perfect and flawless.

Final smoothing and polishing with much water and a corncob are now given. This is delicate work, for the rounded bottom of the jar is so unstable as to quiver like jelly at the slightest touch. A hair's-weight too much pressure will cause complete collapse.

The next day handles are inserted. When everything is dry the whole vessel is polished with a stone, and if by chance a trace of the final opening

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in the base remains it is carefully scraped smooth. Firing is accomplished in domed adobe ovens.

The resultant vessels are of three principal kinds. One is a deep, open-mouth bowl used primarily for cooking (fig. 38). A second is a globular jar of the kind used all over Latin America for storing water (fig. 37, *a*).<sup>1</sup> The third is a slightly curved griddle (fig. 39) which serves for cooking tortillas. An average worker completes four vessels daily; an exceptional potter turns out as many as eight. The local price of the bowls is six and a quarter cents, and of the jars twelve and a half cents in United States currency. The Indians of Guatajiagua are not rich.

The pottery-making process which we have described appears to be purely aboriginal, and so far as the writer knows, is practised only in Guatajiagua. In other parts of Salvador much pottery is manufactured both by hand and on a wheel. The hand process commonly employed is to model the base of the vessel over an inverted completed jar, partially dry it, and then to build up the walls by the widespread coiling technique.

The Guatajiagua method, however, is more rapid and results in stronger vessels, but it calls for unsurpassed mastery of materials and great

<sup>1</sup> See also *Indian Notes*, vol. II, no. 1, fig. 8, *a*.

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manual dexterity. The skill of the potter also lies in the ability to bend so that the hands touch the ground and then to walk in a small perfect circle, for the shape of the vessel is contingent on



FIG. 39.—Pottery griddle, Guatajiagua, Salvador. Diameter 20 inches. (13/1165)

the course of the feet. Furthermore, the hands must work in perfect unison and with great delicacy of touch, though the body be held in an awkward position. Indeed, the hands move

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with such rapidity that the eye can scarcely follow them, and with such grace as to transform a stolid chunky Indian girl into the very essence of rhythmic motion. Finally, the potter must be a keen judge of the viscosity of clay, for part of her technique is so delicate that not the human hand but gravity must complete the task.

S. K. LOTHROP

### NOSE-ORNAMENTS OF GOLD

A WIDESPREAD custom of wearing an ornament of some particular form and material attached to the nose has been practised in many parts of the world. Certain Hindu ladies, for instance, wear a small stud or button piercing a lobe of the nose, and in various lands the common custom is followed of wearing a ring or a rod of metal or of other suitable material through the nasal septum. Included in the collection of gold objects in this Museum are a number which doubtless were designed for use as nose-ornaments. For convenience of description these may be classified as of three general forms—the bar, the ring, and the discoid.

The bar was worn horizontally through the septum and sometimes extended several inches on each side of the nose. Illustrations in Richard-

son's account of his journeys in the Far North<sup>1</sup> show both men and women wearing the bar type of nose-ornaments which probably were made of dentalia; that is, two of the shells were joined at their larger extremities with a piece of wood.

The use of nose-ornaments by the natives of North America is not believed to have been recorded east of the Rocky Mountain region, but the custom prevailed more or less extensively in the coastal area of southern Alaska, British Columbia, and southward to Mexico, in which last-named country it was widely distributed and has been illustrated profusely in picture-writings and stone-carvings. From Middle America the fashion continued into the South American continent, where it is still in vogue among many of the tribes which have resisted the influence of Caucasians. Such articles of adornment were made not only of gold and other precious metals, but of bone, ivory, wood, shell, stone, and feathers, as well. Indeed any suitable and accessible material was employed for the purpose as occasion demanded. Sometimes the ornaments were elaborately fashioned and gaily colored; at other times a mere piece of stick or a bird-quill seemed to suffice.

Two very ornate examples made of gold are il-

<sup>1</sup> Sir John Richardson, *Arctic Searching Expedition*, vol. 1, pls. III, IV, London, 1851.

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illustrated in fig. 40, both found near the banks of the Rio Sinu in Colombia, and both excellent specimens of the ancient metal-worker's art. In this illustration *a* represents a composite type: a ring is attached to the center of a bar and is pro-

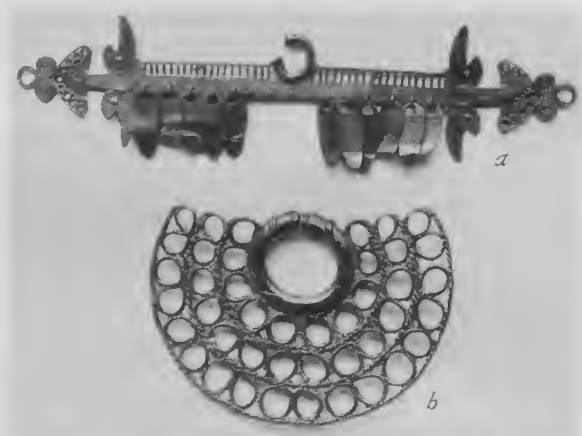


FIG. 40.—Ancient nose-ornaments from Colombia. *a*, 9 inches long (11/5304); *b*, diameter 5 inches (11/5303)

vided with a wide opening so that it might be easily passed through a perforation in the septum. This specimen is of the seemingly unwieldy length of nine inches and contains 1095 grains of gold.

Fig. 40, *b*, illustrates a discoidal nose-ornament

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which likewise is provided with a ring, the ends of which are brought almost together, although they could be easily spread apart by a sidewise movement to permit the septum to pass between the ends, which, when released, would come together again in the perforation. This ring is a

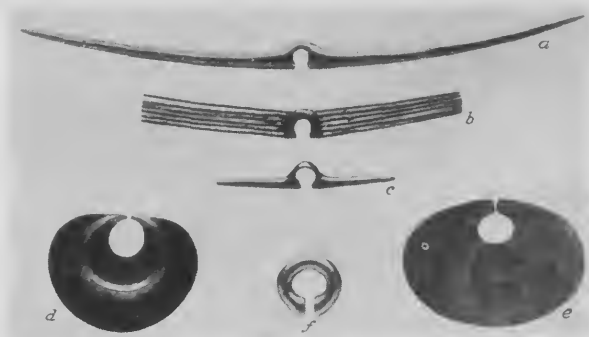


FIG. 41.—Ancient nose-ornaments from Colombia. *a*, 8.75 inches long (5/3948); *b*, 5 inches long (5/3947); *c*, 2.75 inches long (5/1974); *d*, diameter 2.25 inches (1/8518); *e*, diameter 2.75 inches (1/6854); *f*, diameter 1 inch (1/6861)

hollow casting of thin gold, which permits it to yield to side pressure, whereas a solid one would be rigid. The remainder of the ornament, five inches in maximum diameter, is made of twisted and untwisted wires fused together. The specimen consists of 1765 grains of gold.

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Fig. 41 illustrates three ornaments of the bar type (*a-c*), two of discoidal form (*d, e*), and a ring (*f*). The largest bar is eight and three-quarter inches long and weighs 1138 grains; the second is five inches in length and has a weight of 410 grains.

The weight given for several of these specimens is not for the purpose of establishing the value of



FIG. 42.—God of the Chase (*a*) and God of Flowing Water (*b*).  
(After Danzel)

the gold of which they are composed, but rather to draw attention to the discomfort that must have attended the wearing of ornaments of this character.

Illustrations showing the use of nose-ornaments of various forms are numerous in Mexican picture-writings and sculptures, and it is likewise often displayed in ancient pottery from Colombia,



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Ecuador, and Peru. Fig. 42, reproduced from Danzel's work,<sup>2</sup> illustrates the God of the Chase with a plain bar in his nose, and the God of Flowing Water with an elaborate and massive nose-piece, evidently intended to represent a double-headed serpent. Such large ornate pieces were no doubt designed for use only on ceremonial occasions.

The elliptical objects illustrated in fig. 41, *d*, *e*, measure respectively two and a quarter and two and three-quarters inches in maximum diameter. The gold is thin, so that the points at the openings could be spread apart laterally



FIG. 43.—San Blas women of Panama wearing nose-ornaments

<sup>2</sup> Theodor Wilhelm Danzel, *Mexiko, I*, pls. 21, 41, Hagen und Darmstadt, 1922.

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and thus be easily passed through a perforation in the septum.

The ring shown in *f* of fig. 41 is of platinum and weighs 360 grains. It was worn suspended from



FIG. 44.—A "Pierced-nose" Indian wearing a dentalium nose-ornament.\*

the septum, with the opening downward. Fig. 43 illustrates some San Blas women of Panama wearing rings of this character. Although the custom among these people is gradually dying out, it is still possible to purchase such nose-rings from local traders.

A nose-ornament of dentalium (fig. 44) is illustrated by Curtis as worn by the Nez Percés in the time of Lewis and Clark, and indeed, according to Ross,<sup>3</sup> as late as the middle of the last century.

WILLIAM C. ORCHARD

<sup>3</sup> Alexander Ross, *Fur Hunters*, vol. 1, p. 185, London, 1855.

\* From Curtis, *Indian Days of Long Ago*, copyright 1914 by World Book Co., publishers, Yonkers-on-Hudson, N. Y.

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### ORIGIN OF THE ARIKARA SILVERBERRY DRINK

ONCE on a time there was famine among the Arikara. The people were sorely in want of food and of other comforts of life. Drought and frosts had destroyed their crops, so that their fields supplied but a very scant harvest. Because of the drought the animals which the Arikara ordinarily used for meat had gone far away. The late spring frosts had killed the blossoms of the wild fruit trees so that now when it was time for fruit there was none. And the drought had so diminished the growth of the wild vegetation, as well as of their cultivated crops, that the people were able to obtain but meager quantities of edible seeds, roots, and tubers of wild plants. The little children often cried from hunger. The people were in pitiful condition. The men were making every endeavor, and every day they made painful and toilsome journeys in search of sustenance for their people.

One day a party of men were out on such an expedition searching for anything which would furnish some comfort for their people. These men were weary, hungry, thirsty, and miserable. Upon a hill from which they could see far around them over the country they sat down upon the

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ground, and while here resting they heard a voice calling to them, saying, "You men upon the hill, come you down here!" The men looked at one another in doubt and anxiety, and with some fear because of this strange voice. Finally one of the men dared to go down in response to the call. He went to the place on the north slope of the hill whence the voice seemed to come, and there found himself standing in the midst of a scattered thicket of bushes with silver-gray leaves. "It was a clump of the bushes which our people call *nátara-kapácis*, but which white people call silver-berries," they say. Now, as the man stood amid the bushes he heard the voice again saying to him: "I know your troubles and sorrows. I know the pitiful condition of your people. I have been wishing for you to come, so that I might do something for you. I have not much to offer, but what I have I shall be glad to give you for your comfort and for the comfort of your suffering people. Take some of my leaves and steep them in hot water. You will find they make a comforting hot drink."

The man took of the leaves as he was directed, and went back to his companions and told them what the voice had said. They steeped the leaves as they had been told, and found they made a pleasant drink. They were cheered and en-

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couraged by the friendliness shown them by the silverberry bushes.

When the men came home to their people they brought with them some of the leaves of the silverberry and told the people of the divine gift and showed them how to use them as they had been instructed. The people were thankful for the gift from the bushes, and were cheered and their hearts were strengthened by the kindness and friendliness which the silverberry bushes had thus shown to them. In token of the people's gratitude the priests performed a ceremony of thanksgiving and made smoke-offerings to all the divine powers of the four quarters of the universe, to Mother Earth and to God above.

MELVIN R. GILMORE

### A HAFTED STONE HAMMER FROM NEVADA

AMONG the most interesting and unusual articles left by the ancient miners in the dusty refuse of the salt caves near St. Thomas, Nevada, recently explored by this Museum, are five rude stone hammers still bearing their original wooden handles in a remarkable state of preservation. Their good condition is doubtless due to the dryness of the cave plus the preservative properties of the salt, and not to recent origin, for with them in

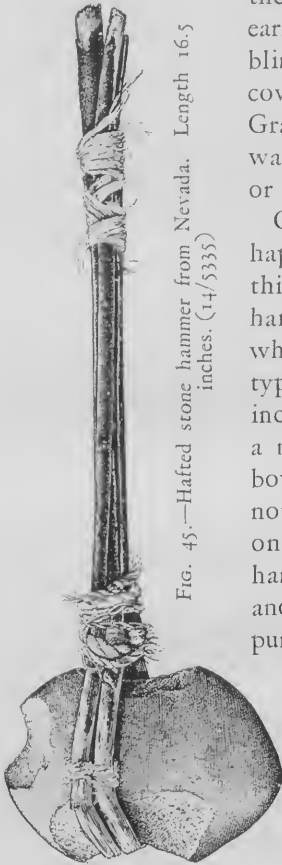


FIG. 45.—Hafted stone hammer from Nevada. Length 16.5 inches. (14/5335)

the same deposit was found early Pueblo pottery resembling closely the ware uncovered by us at Pueblo Grande de Nevada, which was occupied possibly 1500 or 2000 years ago.

Of the five specimens perhaps the most perfect, everything considered, is the hammer shown in fig. 45, which may be considered typical. It measures  $16\frac{1}{2}$  inches over all. The head is a natural, flat, water-worn boulder of quartzite, with notches artificially chipped on the sides to keep the handle from slipping, and another on the top for a purpose that will appear

later. Hundreds of similar hammer-heads (from which, however, the handles had disappeared) were discovered in the same cave, and about the ancient sur-

face salt-workings still traceable on the flanks of the neighboring peaks. The striking end of this hammer-head is slightly battered by use, but this fact does not show distinctly in the drawing.

No botanist has yet identified the wood which composes the handle, but natives of the region think it a species of willow sometimes seen in the vicinity. The handle is compound, being made up of two separate sticks, both of them encircling the stone head, but each in a different manner. One of these may be called the main handle (fig. 46, *a*), a willow switch half an inch thick at the butt, and cut to a length of about 20 inches. About eight inches from the small end, this stick has been cut half through, and the cut part split off, leaving the last eight inches of the stick flat on one side. This flattened part was then bent around the hammer-head, through the notches,



FIG. 46.—Method of cutting the handle for the hafted hammer

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brought back, and tied just back of the head with a cord made of yucca-fiber.

This made a complete handle for the hammer, but a handle too flimsy for such hard usage as mining salt; so the second stick was added as a



FIG. 47.—How the hammer-head was fastened to its handle

reënforcement (fig. 46, *b*). To make this, another willow switch nearly three feet long was split from end to end into two pieces, one of which, flat side inward, was bent double, with the loop in the middle of it encircling the hammer-head. This re-

enforcement stick was also tied with yucca-cord just back of the head, and again near the other end of the handle, making the complete implement shown in fig. 45.

In looking over the other four hammers from this cave we find that all of them are hafted the



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same way with but slight variation; and that one of them, the handle of which has been partly burned off, shows a sort of stirrup of fiber cord running across the notch on the top of the stone—a stirrup evidently intended to prevent the hammer-head from slipping out of the handle while in use. A part of such a stirrup still remains on our specimen pictured here (fig. 45), and the use of the notch is now explained. With its stirrup in place our hammer-head must have looked like the line drawing (fig. 47).

Stone hammers and axes with compound wooden handles have probably been found in other parts of the Southwest from time to time, but, strange to say, few of them seem to have been figured and described. Two good examples of similar hafting are illustrated in pl. 36 of Nordenskiöld's *Cliff Dwellers of the Mesa Verde*, but in this case the implements are grooved axes and not hammers, and the hafting seems to differ in detail from our Salt Cave specimens. That compound haftings for such implements were used at least as far east as Arkansas and Missouri is established by Dr. W. C. Barnard of Seneca, Missouri, who reports the finding of a similar specimen in an Ozark rock-shelter.

M. R. HARRINGTON

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### OBJECTS FROM THE CANADIAN NORTHWEST

THE INDIANS of the Canadian Northwest were among the first of those on the North American continent to come in contact with white traders, consequently they were also among the first to lose much of their own material culture by adopting the more practical objects of the white man. For this reason specimens illustrating the ethnology of many of the tribes of this region have become rare, and the Museum is therefore fortunate in its recent acquirement of a collection in which several tribes of the far Northwest are represented. This collection was gathered by an official of the Hudson's Bay Company about sixty years ago, while on his travels to outlying trading posts in northern Manitoba, northern Alberta, Saskatchewan, and Northwest Territory.

Among the rarest specimens in this gathering are some rather extraordinary pieces from the Nahane, an Athapascan tribe which at one time inhabited that part of British Columbia and Yukon Territory between the Coast range and the Rocky mountains, and from the northern border of the Sekani northward to the Loucheux country. Now, however, they consist of a few wandering bands which occupy the country northward from



[133]

FIG. 48.—Girdle of moose-skin of the Nahane, decorated with porcupine-quills and bear-claws.  
(15/1696)

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Liard river. The material culture of the Nahane has been influenced more or less by the Tlingit,



FIG. 49.—Moose-skin coat of the Nahane, decorated with beads and porcupine-quills. (15/1694)

owing to the association of the latter with the Tahltan, a division of the Nahane, who occupied the upper reaches of the Stikine river and were in direct contact with the Tlingit.

The Nahane are noted for their skill in the use of porcupine-quillwork on garments, etc., a beautiful example of which is shown on the band



FIG. 50.—Polished stone smoking pipes of the Dogrib Indians.  
Length,  $1\frac{1}{2}$  and  $2\frac{3}{8}$  inches. (15/1681, 1682)

of the moose-skin girdle represented in fig. 48. This girdle, together with several other examples of quill- and bead-work, including a rare type of moose-skin coat (fig. 49), are among the outstanding objects from the Nahane.

Two highly polished smoking pipes of stone (fig. 50) from the Dog-ribs (Thlingchadinne), are included in the collection and are especially



FIG. 51.—Black cloth bag of the eastern Bush Cree, with beaded decoration. (15/1693)

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interesting as the art of pipe-making seems to have been lost by those sub-Arctic people, who occupy the country about the northeastern shore of Great Slave lake. There are also three excellent examples of beaded bags, of which one is illustrated in fig. 51, together with other fine pieces from the Eastern Cree (Maskegon), Chipe-ryan, and Prairie Cree.

DONALD A. CADZOW

### SOME TOLOWA SPECIMENS

THROUGH the bounty of Mr. Harmon W. Hendricks, Vice-chairman of its Board of Trustees, the Museum has been enriched by a splendid lot of Tolowa material collected by Miss Grace Nicholson of Pasadena, California. This, together with other California objects of great importance presented from time to time by Mr. Hendricks and others, has made it possible for the Museum to possess what is probably the most comprehensive representation of Californian archeological and ethnological artifacts extant.

The Tolowa are an Athapascan people living in Del Norte county in the extreme northwestern corner of the state. Except in its minor features their culture closely resembles that of the Yurok, Karok, and Hupa, their immediate southern and

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eastern neighbors. Taken as a whole, the material culture of this northern area is by far the richest of that of any of the tribes of California, except perhaps certain phases of the culture of the ancient inhabitants of the Channel islands and the adjacent mainland. Great care was expended by the northerners in elaborating and beautifying their ceremonial regalia, while even their most utilitarian objects were fashioned and ornamented to a higher degree than among most primitive peoples. In fact, the tribes mentioned appear to have been almost obsessed by a desire to collect and hoard objects rare in their small world, and to display this wealth before their neighbors when certain periodical ceremonies were performed. Such things as dentalium shells, obtained by barter from the north, woodpecker-scalps, huge blades of black and red ("mahogany") obsidian, and the skins of albino deer, were among the coveted riches of these people. Even today, with the white man's currency the purchasing power of the country, the modern descendants of these northern Indians cling to the heirlooms of the past as symbols of social caste and pecuniary prestige in the communities in which they dwell.

In the days before white men arrived such skirts as are illustrated in figs. 52-53 were worn





FIG. 52.—Tolowa back-dress of deerskin ornamented with haliotis pendants, cockle-shells, and glass-beaded fringe. (15/1703A)

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only by the wealthiest women of the tribe, generally during ceremonial performances. At present they are donned by young girls when participating in the Jumping dance, a diversion very popular among the Tolowa and their neighbors.

The costume shown is the most elaborate of two such outfits obtained. It consists of two separate pieces—a large, wide, rear-skirt, and a narrower and longer front-skirt or apron. The former garment is wrapped about the hips in such manner as to tie in front, yet so fashioned as to leave a front opening which is filled by the narrow apron. Formerly only a few strands of shell beads were worn above the waist.

The back-dress (fig. 52) is quite handsome. When spread it is fifty inches in width and thirty-five inches in length from the top of the deerskin band encircling the waist to the tips of the long fringes of similar skin forming the nether part of the garment. This skirt is made of deerskin, with red cloth as a trimming on the upper portion. Most of the ornaments displayed consist of small cockle-shells, approximating a thousand in number, each pierced and securely fastened with cord to the deerskin backing. Haliotis-shell, cut into rounded oblong figures, is also used profusely as jinglers which hang pendent from thongs wrapped with shining white strands of beargrass.

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FIG. 53.—Tolowa front apron of beads, shells, and juniper-seeds, worn with back-dress. (15/1703B)

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Other pendant-like pieces of haliotis are sewn across the upper panel of red cloth, which is decorated also with narrow bands of blue and white glass beads.

The front apron (fig. 53) is made somewhat differently. As in the larger garment, its top part is a band of deerskin to which are attached two long skin thongs or ties. The middle or main portion of the apron consists of long strands of juniper-seeds held together with cross-strands of cotton cord, the strands terminating with red and blue glass beads. The lower part of the skirt is a foundation of white cloth on which are arranged, in neat geometric patterns, white cockle-shells and blue glass beads, while haliotis-shell jinglers and red glass beads furnish the trimming of the border. In some cases such costumes are ornamented with pendants of obsidian flakes that produce a tinkling sound when the wearer dances.

Owing to the fact that haliotis-shells are quite common along the Pacific coast, the tribesmen did not value these iridescent univalves as greatly as they did the less ornate white clam-shells and the much sought dentalia or tusk-shells. Consequently the haliotis was used more in decoration than as a medium of exchange. It was the dentalium-shells obtained from the tribes of Van-

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couver island and the Washington and Oregon coast that attained the greatest value and circulated as currency among the Indians of northern California.

Dentalium-shells had fixed values according to length. They were carefully measured, and either strung, so many to a string, or kept singly. Practically anything—houses, canoes, wives, and slaves—was purchasable with this odd money. Blood feuds were settled by payment of so many strings of dentalia, and a man's standing in the community was rated by his wealth in that commodity.

Dentalia currency was termed *otluetsik* by the Yurok, a term meaning "human beings their dentalium." In time white men transformed the word into "allicocheek," by which name it is now popularly known throughout the territory in which dentalia are used. The Museum has a number of strands of these, one of which, a handsome thirteen-shell string, is depicted in part in fig. 54. Being the most northerly of the coast tribes, the Tolowa were probably the first California Indians to receive dentalia by exchange from the people who procured them from the deep off-shore waters. All the shells bear evidence, in the manner of their ornamentation, of the high regard in which they were held by their



FIG. 54.—Ornamented dentalium-shells of the Tolowa. Slightly reduced. (15/1732)

primitive owners. Practically all the shells used as currency were decorated with incised lines and slender strips of snake-skin spiraled throughout their length. In some cases they were further ornamented with scalps of woodpeckers, but this did not enhance their value. Shells of lesser length or with broken tips were termed "women's dentalia" and served as necklace beads. Such a necklace with alternating blue and red glass beads is shown in fig. 55. Necklaces of many strands of "women's dentalia" are commonly worn in the Jumping dance.

Being excellent craftsmen, the Tolowa fashioned objects of wood, antler, bone, and shell

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FIG. 55.—Tolowa necklace of dentalium-shells, glass beads, and haliotis-shell pendants. (15/1718)

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equally well. In former times dentalia currency was carried in curious purses made of lengths of



FIG. 56.—*a*, *c*, Small deer-horn purses (*c*, 2.75 inches); *b*, Elk-horn purse with incised and painted decoration (5.5 inches). (*a* 15/1724; *b*, 15/1723; *c*, 15/1725)

elk-horn varying from four to seven inches, the spongy part of the horn being cut out. Geometric



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patterns were incised on the smooth exterior of the purse, and in the natural inner curve of the antler a narrow slit was cut to serve as its opening.



FIG. 57.—*a*, *c*, Wooden spoons (length 6.5 and 5.5 inches);  
*b*, Elk-horn spoon (length 6.75 inches). (*a*, 15/1726; *b*,  
15/1728; *c*, 15/1727)

To prevent the precious shells from falling out, a thin slab of antler was fitted over the slot and held in place by deerskin thongs. Strings of money were folded as they were placed in the receptacle.



FIG. 58.—Wooden  
paddle. Length  
18.75 inches.  
(15/1713)

Such a purse is shown in fig. 56, together with two smaller purses of deer-horn. Elk-horn was used also in the manufacture of neatly carved spoons (fig. 57, *b*), but these have been superseded by those carved from wood (fig. 57, *a*, *c*). Even the wooden paddles used in stirring corn mush in the cooking baskets are carved, as shown in fig. 58.

The smoking pipes used by the Tolowa are made of wood, rubbed down with sandstone and polished with the horsetail or scouring rush. Inserted in the ends of the pipes are bowls of dark-colored steatite. Men who took pride in the possession of well-made things generally decorated their pipes with haliotis-shell inlay, as shown in fig. 59, *b*. These implements were carried in pouches (fig. 59, *a*, *c*), bowl-end downward, and when a man wished to fill his tube he pressed its muzzle into the tobacco until the opening was crammed with the native weed.

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FIG. 59.—Tolowa pipe-cases of deerskin (*a*, *c*) and wooden tubular pipe inlaid with haliotis-shell (*b*). Length of *b*, 4 inches. (*a*, *b*, 15/1722; *c*, 15/1721)

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Another item of interest in the collection is a "strip" headband made of deerskin on which has been glued a downy covering of woodpecker-scalps and decorated along the border with white elk-skin and inserts of bluebird- or bluejay-feathers. Such headgear is worn in the Jumping dance by men and boys.

Other items, such as pestles, baskets, seed necklaces, a fish-net, a wooden trinket box, fire-drill, guessing game, granite mauls for driving elk-horn wedges in splitting logs, and several skins used in ceremonial dances, are included in the collection. Taken as a whole the objects serve admirably to illustrate the material culture of the Tolowa, and, in conjunction with other Museum specimens from the same tribe, offer the student an excellent opportunity to study at first-hand the most characteristic ethnologic specimens of northern California.

ARTHUR WOODWARD

### CHEYENNE STONE BUFFALO-HORN

AN OBJECT of great mystery and of sacred significance to the Cheyenne has come into the possession of the Museum through the kind gift of Dr. George Bird Grinnell, who has devoted so many years to the study of those Indians, much of

his great fund of information being recorded in *Fighting Cheyennes* (1915), *Cheyenne Indians* (two volumes, 1923), and *By Cheyenne Campfires* (1926). The object referred to is a much-worn specimen of horn coral (*Streptelasma rusticum*), a fossil found in the late Ordovician shales of Ohio, Michigan, and Manitoba. But to the Cheyenne it is something quite different—it is the "stone buffalo-horn, and the wrinkles on it show that it came from a very old bull." A glance at the object (fig. 60) would convince one of the reason why the Cheyenne should have so regarded it, and, considering their dependence on the buffalo in the old days, why it should have possessed mysterious power and become so highly sacred.

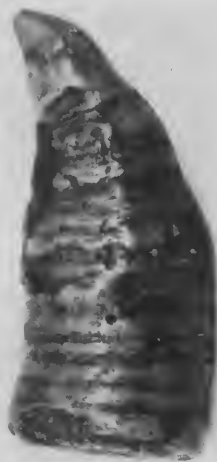


FIG. 60.—The Cheyenne stone buffalo-horn.  
Height  $3\frac{5}{8}$  inches.  
(15/2181)

In his work last cited Dr. Grinnell relates the story of the origin of the stone buffalo-horn and of its use by Listening to the Ground in calling the buffalo. This was many years ago, when the

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Cheyenne were living in the Black Hills. A person had come to Listening to the Ground and had put down the stone horn before him. He afterward said that this was some spirit who had taken pity on him and his family. The spirit told him to take the horn back to his people, and showed him what to do to call the buffalo, and taught him what songs he should sing.

Listening to the Ground's daughter died in 1875 at the age of about seventy. The first ceremony of calling the buffalo by Listening to the Ground was performed by placing the horn on the ground with the point to the east and telling everybody to watch. He said he would sing three times and that when he sang the third time all should look at his little daughter to see if her right ear moved as the buffalo calves' ears moved. They watched as directed, and saw the little girl's right ear move. Then he sang again, and her left ear moved. Then Listening to the Ground said, "Watch the stone," and the fourth time he sang, as the girl moved her left ear, the stone horn rolled over very slowly toward the north with its point still to the east. The next morning a watcher was selected to go to the top of a nearby hill and while ascending he saw a herd of buffalo coming toward camp. A hunt followed and the tongues were brought to Listening to the Ground,

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and boiled for a feast. The buffalo were called in a similar way for a second time; but in calling them a third time, while making the ceremony Listening to the Ground told the people that he had made a mistake, and fell back and died before being able to impart his secret.

The stone horn used to be laid with the medicine near the Thunder's nest in the Medicine Lodge. The song, "Buffalo, walk toward this place, and arrive here," is still sung in the lodge. Everybody learned the song without trouble, because Listening to the Ground, when he first established the song, chewed some sweet root and spit it out around him. The song was sung the first time probably about the year 1810; the last time it was sung by Listening to the Ground he was so old that he had to be carried to the Medicine Lodge.

After the original owner died, his son took the stone horn and also his father's name. The son died about 1885, when Fast Wolf, his next of kin, took the horn. Just before his death in 1901, Fast Wolf gave the horn to Wolf Chief. But the object was never used to call the buffalo after the time of Listening to the Ground, and all of its owners have died suddenly. The son of Listening to the Ground and his successors, however, used it for doctoring the sick in the mysterious manner described by Dr. Grinnell.

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### INDIAN BURIALS IN SOUTHERN CALIFORNIA

ABOUT four miles to the eastward of Ramona, San Diego county, California, lies a valley, still known by its Spanish grant name of San Vicente (fig. 61), which was once a favorite haunt of the



FIG. 61.—San Vicente valley in the old Diegueño country, California

Diegueño Indians. Here, on a ranch owned by the writer, are an ancient camp-site and cemetery (figs. 62, 63) surrounding a copious spring. The site is known to the Diegueños by the name *Ochghwhee*, referring to an onion-like tuber.

There is a tradition to the effect that one hill near the spring was used by the Indians as a burial



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ground, another for a council or meeting place, and another for community eating and pleasure. According to the legend, the spring itself was at one time a deep pool, around which religious ceremonies were held, but a great flood filled the pool with dirt, leaving only a spring to furnish water for the later Indians.

It is also told that there was a silversmith in this tribe, skilled in making ornaments, and this is supported by latter-day white settlers; but the tradition that the silversmith knew of a silver ledge where he mined his material can not be verified, because the ledge has never been found.

I had long planned to explore this site, and in fact had sunk a few test-holes in the vicinity of the spring, holes which yielded some interesting relics; but it was not until August, 1926, that I attempted any serious work. At this time I undertook some excavations for the Museum of the American Indian, Heye Foundation, after a visit from Mr. M. R. Harrington, a member of its staff.

Setting my men to work on the hill about one hundred yards north of the spring, on August 26 we uncovered a stone crypt, plastered over, at a depth of two and a half feet, which contained the skeleton of a half-grown child. The body had evidently been doubled up, placed in the crypt, and then completely covered with a kind of natural

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cement, a bed of which may still be found about five miles away. Rodents had entered the crypt, eating some of the bones and building nests in the



FIG. 62.—Diegueño camp and burial site

hollows; the remaining bones were rather fragile, many falling to pieces when lifted.

The finding of such an unburned skeleton is unusual in this district, for the local Indians commonly cremated their dead and buried the incinerated bones in pottery urns. These utensils do not seem to have been specially made for this purpose, however, but originally served as cooking-pots and water-jars for domestic use.

Many pieces of quartz and bright-colored stones were scattered over and around the crypt, which was covered with a six-inch layer of ashes. Five

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broken metates were placed about it to mark or hold the place, and a large arrow-shape stone of gray granite on the surface (fig. 63). About the crypt had been also buried a ten-foot circle of mortuary urns, probably ten in all, of which only two were perfect and two more restorable, the rest having been so broken and scattered by burrowing animals as to be beyond repair.

The first of the perfect urns, of brownish ware, originally a cooking-pot blackened by long use (fig. 64), rested on the granite bed-rock at a depth of three and a half feet, in the bottom of a hole, the outlines of which were still visible, scooped out in the soil to receive it. There were many



FIG. 63.—Ancient Diegueño cemetery marked by an arrow-shape stone

broken grinding stones and other stone implements about it, but the cover of the vessel was missing. It still contained, however, small pieces of burnt

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bones and ashes, evidently the remains of a cremated body. This pot is about nine inches high and eight inches in diameter.

The second vessel, also a smoke-blackened cooking-pot, eight and a quarter inches high and



FIG. 64.—Ancient Diegueño cooking-pot.  
Height 9 inches. (15/786)

six and a half inches in diameter, lay fully two feet deeper, resting on the granite bed-rock five and a half feet underground. This had a stone cover cemented on and contained incinerated human remains.

Of the fragmentary vessels, the most complete lay two and a half feet from the surface, under a broken metate, with small broken stones around it and another small flat stone for a cover. This also had been a cooking-pot, and from its smaller size I imagine that it may have held the ashes of a child.

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As for the broken metates, these represent the simple type used by the Indians of this vicinity to grind their seeds and acorns for food—merely a flat slab of stone, more or less rough, with an oval depression in one face. Of metates and the grinding stones used with them perhaps a hundred have been found at this site. When a death occurred the metate was broken and its fragments buried with the ashes of the dead.

Apart from the circle of urns, two other exam-

ples were found, both large and perfect, and both true water-jars of reddish-yellow ware. These had been laid on the granite bed-rock three feet deep, at an angle, with their mouths turned east by



FIG. 65.—Ancient Diegueño water-jar.  
Height 13.75 inches. (15/784)

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south, and were cemented over with the lime-like natural cement. Numerous stones and animal bones surrounded them, as well as a large metate broken to pieces; and in the vicinity were many heaps of ashes from fires built to cremate the dead.

The larger of these ollas (fig. 65), thirteen and three-quarters inches high and eleven inches in diameter, had a covering of what seemed to be



FIG. 66.—Ancient Diegueño pipe. Length 4.25 inches.  
(15/796)

native cloth, occupying a space of six by ten inches, which on exposure became dust. Lying on the ashes in the top of the urn was a native earthenware pipe (fig. 66), provided with a wooden stem which went to pieces when lifted. The pipe was a slightly bent tube four and a quarter inches long, terminating in a flaring bowl about an inch in diameter. At the bend was a fin-like projection

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by which it could be held by the smoker. It had been wrapped in some sort of cloth, burned beyond recovery. Mr. Harrington informs me, however, that when the burnt bones and ashes were removed from this urn at the Museum a number of fragments of partly burned native netting were found among them, hence it is possible that what I regarded as cloth may have been netting. He says that the finest of this netting shows approximately a quarter-inch mesh, and probably formed part of a netted bag; and that there were also pieces of a coarser net with a mesh measuring one and three-eighths inches, made very much like a modern fish-net, yet clearly of Indian origin.

The second large olla was provided with a potsherd for a cover. If an additional covering of cloth or netting had ever existed, it had been destroyed by the rodents which evidently entered the urn. This vessel was thirteen and a half inches high and nine and a half inches in diameter, and contained ashes and burned fragments of human bones.

Although we found no articles of white man's manufacture, all these burials and specimens may be regarded as pertaining entirely to the relatively modern Diegueños whose descendants are still found in this vicinity. In fact one of them was employed as a workman to help uncover the buri-

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FIG. 67.—Perforated stone tablets from San Vicente valley.  
Length of *a*,  $6\frac{1}{16}$  inches. (15/798-801)



## INDIAN NOTES

als. However, there is reason to believe that, before their time, the San Vicente valley was visited by a different people who camped at the water-holes but did not linger long. They left very little in the way of artifacts, but those they did leave are different from the ones attributable to the more recent occupants. Among the specimens pertaining to the earlier people are four thin, perforated, stone tablets (fig. 67), uncovered by one of my men while digging a post-hole not far from the spring above mentioned, and presented by me to the Museum of the American Indian, Heye Foundation. All of these differ from the stone tablets commonly found in California, and two in particular resemble closely the ancient "gorgets" of stone from the Mound region of Ohio and Indiana.

J. W. MYKRANTZ

## GOW-SMITH'S EXPLORATIONS IN BRAZIL

AT THE close of the year the Museum received word, through radio communication with the United States Navy, that Mr. Francis Gow-Smith, who had been making ethnological collections in the Xingu river region of Brazil for eight months, successfully finished his task and was on the way to São Paulo. On January 19 a letter

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dated Juruena, Matto Grosso, November 5, was received from Mr. Gow-Smith in which he describes the progress of his work and relates some of his experiences among the native tribes. The report is so interesting that it is here printed almost in full.

“A messenger is leaving Juruena on the thirteenth for Cuyabá, so I am taking this opportunity to let you know that I am among the Nambikuára. Have been working among them at this place for two weeks. They are the most primitive Indians I have so far visited, sleeping on the ground and eating practically raw food. Their wigwams are constructed by making ‘lean-to’s’ from branches of trees, and their villages are built some distance from water. Their sole feather ornament is a macaw feather in the nose; in the upper lip they wear a reed. Arm, leg, and waist bands are made from the fiber of the Burity palm. Men and women are completely nude.

“Food in this region is very scarce, as all supplies are brought from Cuyabá or Cáceres, about three hundred miles distant. Many times transportation breaks down completely and the inhabitants are without food for two or three months, during which interval they are forced to hunt their food in the jungle. Very little is to be

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found, as the Nambikuára keep the country thinned of its game. Some of the people live for days on the tender part of the Burity palm and mandioca. It is difficult to catch fish, as the water in the river is very clear.

"A short time before I arrived, six people, driven by hunger, went to the Nambikuára village to procure honey, mandioca, and game. That night they were all killed with a club while they slept. A searching party found their bodies two weeks later. A few days ago a band of Nambikuára came to the village of Juruena and offered peace, going through a pantomime of the murder. Peace was readily granted, as the Brazilian is deathly afraid of them. In murders the Brazilian is the transgressor, and the Indian retaliates.

"I have been in daily touch with Nambikuára, and they are very friendly with me. Yesterday one wanted me to go with him to his village, but I declined. I have a fair vocabulary of their language. Most of their sounds are guttural and their words end in *su*. Some of them suffer with a scaly skin disease: the Brazilians say it is due to their eating snakes. None of the Nambikuára speak Portuguese, and my conversation is in the sign language.

"It is impossible to reach the Xingu from here. I must return to Cuyabá. Am leaving tomorrow

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for Utiarity, about eighty miles south of Juruena, on the telegraph line. This is the end of the Nambikuára territory and the beginning of the Paresi. The Rio Roosevelt is the northern territorial limit of the Nambikuára.

"At Utiarity I expect to join a Brazilian expedition to study a tribe of practically unknown Indians called Iranche. From there I expect to go first to São Luiz de Cáceres, via Tapirapuan, and then to Cuyabá for the Xingu.

"I am behind schedule, owing to unforeseen difficulties in transportation and unusually dry weather. Until the rains began there was no pasture for the animals. To me this is the most dismal place I have visited. The ground is not fit for cultivation. The chief occupation is rubber-gathering. The country for nearly four hundred miles south is covered with scrubs and is without human habitation. Roosevelt followed this trail to the River of Doubt.

"The insects are terrible, and it is nearly impossible to write. However, so far my health has been good."

### DR. GILMORE'S FIELD RESEARCHES IN 1926

DR. MELVIN R. GILMORE left New York the latter part of June to visit the tribes of the Mis-

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souri River region for the purpose of gathering ethnobotanical specimens, together with information from the Indians who have knowledge of these things. A working collection of plants of Indian use, and of the products made from them, are among the greatest needs of the Museum at the present time, and require to be gathered without delay because of the fast-approaching end of all that generation of Indians who alone possess the knowledge of the aboriginal uses of the native plants.

Arriving in Nebraska, Dr. Gilmore assembled his equipment and drove early in July to the Arikara on the Fort Berthold reservation in North Dakota, about eight hundred miles northward. The remainder of the month was spent with the Arikara, and some contact was made with the Mandan. A number of ancient ritualistic ceremonies of the Arikara were witnessed and noted, and photographs taken. Besides the ceremonies pertaining wholly to the old-time life, there are some which have been adapted from ancient ritual and custom to present-day conditions. For example, there is a ceremony, adapting old-time rituals, made for the departure of Arikara children to attend various Government boarding schools.

Dr. Gilmore learned also the Arikara uses of about fifty additional species of plants. An old

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man was engaged to make some cord by the old method from the fiber of *Apocynum cannabinum*, demonstrating all the processes of its manufacture from the raw product to the finished article, on all of which notes were taken and photographs made. Specimens of food products, clay paints used in ceremonial painting of the body, and clays used for powdering the skin as white people use talcum, were obtained from the Arikara. From this tribe also he obtained a number of rare old objects, including a symbolically painted war-shield cover and scalplock pendant, and an old medicine-bag and its accompanying gourd rattle. With the Arikara he witnessed also and took note of the slaying, singeing, washing, butchering, and cooking of a dog for a ceremonial feast, and photographed the process of singeing; he likewise obtained full details of the structure of their old-time tribal temple according to priestly prescription and regulations, including measurements and materials, the processes of finding the lines, curves, and angles for the structure, together with an account of the ceremonies attending the dedication of the temple when finished. A mass of information on the theory and practise of obstetrics in the Arikara tribe was recorded from a woman who is known as their most skilled midwife.

After his vacation Dr. Gilmore went to the

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Omaha in Nebraska for a short time in September, thence to the Rosebud reservation in South Dakota, where reside the Brulé division of the Teton Dakota. Although his first visit to these people, he was able to make a good beginning of acquaintance with them, which would be still more profitable of results if it might be followed by a visit the coming season. As it was, he obtained a considerable increase of information and tangible objects of the Teton Dakota plant uses and products.

After the visit to the Rosebud reservation Dr. Gilmore returned to Nebraska and spent the remaining time of October and part of November with the Omaha and Winnebago. From the latter he procured seeds of a considerable number of species of their old-time agricultural crops, and from the Omaha he gathered native food products, several rare old objects of personal and household use, and four sacred medicine-packs. From the Omaha also he obtained detailed information on the methods of slaughtering, dressing, preserving, and cooking the meat of large mammals, and the processes of dressing and cooking the meat of small mammals, of large and small birds, the cooking of the eggs of wild fowl, the cooking of different species of turtles and of fishes, and also a number of vegetal foods not heretofore recorded.

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### A POMO HEADDRESS

A LITTLE bit of folklore current among the Pomo Indians of California accounts for the origin of a certain type of headdress worn by them and their neighbors. The story is to the effect that in very early times, when people were birds, Karrach, the Redheaded Woodpecker, was greatly concerned when at certain seasons of the year he molted his feathers. At a conference of the bird people it was decided that, to prevent their loss, the molted feathers should be woven into a headband, so Red-headed Woodpecker forthwith proceeded to devise a headband into which the feathers might be incorporated. On its completion, the people were summoned together, when with great ceremony and after a blessing pronounced by the medicine-man the headdress was exhibited to the assembly. Woodpecker had used not only his own bright-red feathers, but also some plumes supplied by his brother-in-law, the California Quail. The headdress was immediately adopted and became an important adjunct to the religious paraphernalia. Woodpecker agreed to instruct the people how to weave such ornaments, so that there should be no further waste of feathers.

After the presentation ceremony was finished, two beautifully feathered birds offered their



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feathers for use in like manner. They were the Green-headed and the Brown-headed Duck. The offer was thoroughly discussed and accepted. This accounts for the use of other than woodpecker-feathers and quail-plumes in making the headdresses.

The significance of the headdress in Pomo ceremony is well-nigh lost. The original idea of a woven band with individual feathers interwoven has apparently given way to a much easier process of manufacture, that of attaching entire crests to a strip of dressed deerskin, which of course has resulted in a great saving of time and perhaps a sacrifice of beauty. William Benson, one of the older Pomo, who still retains a knowledge of the ancient style of making a headdress, was prevailed upon some time ago to make one which we reproduce in fig. 68. Its entire length, including the looped ends, is twenty-five and a half inches, and its width five and a half inches.

A rectangular wooden frame was used to support a two-bar loom on which the object was woven. The warp and weft strings, of equal size, are made of milkweed-fiber. The weave is of the common one-over, one-under variety; the weft strands, however, are drawn tight, so that the warp is exposed and the weft concealed (fig. 69).

The weaving of the headdress was a simple



[172]

FIG. 68.—Pomo woven headdress of milkweed-fiber, decorated with black, green, and red feathers, and shell beads. Length 25.5 inches. (14/9756)

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operation, while the incorporation of the feathers, although likewise a simple process, must have been extremely tedious. The small crest-feathers of the woodpecker, which were used in this case, average a trifle more than a quarter of an inch long, with almost micro-

scopic quills. Three or four of these are brought together as a unit; the quills are tipped with a glue made from baked soap-root (*Yucca glauca*) and laid under the loops formed by the warp-strands as the weave pro-

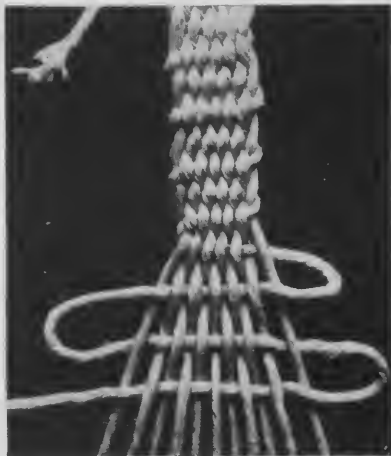


FIG. 69.—Detail of weave of Pomo headdress

gressed. The feathered area is twelve and three-quarters inches long and covers the width. Small green feathers from the head of a duck have been used for a border along the upper edge. Plumes from the California quail are interspersed among

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the red feathers of the woodpecker. The lower edge is further ornamented with discoidal shell beads and small pendants of abalone.

The color combination of this beautiful object can scarcely be described. The milkweed-fiber threads are a soft, light tan; the woodpecker-feathers are scarlet; the duck-feathers are a lustrous metallic green, and the quail-plumes are black. Such a headdress, worn in combination with other gaily-colored regalia, of which brilliant plumage formed an important part, must have presented a striking spectacle indeed.

WILLIAM C. ORCHARD

### OLD IROQUOIS NEEDLES OF BRASS

THE accompanying outlines (fig. 70) represent imitations in thin brass of the bone needles first used by the Iroquois. The first (*a*) is nearly three and a half inches in length and three-eighths of an inch wide at the base, or eye-end. This needle, found on the site of Onondaga, 1720-1750, is broader and longer than the average one of bone.

Fig. *b*, shorter and narrower than *a*, is more like the bone needles, though longer than most of them. This was found by the writer on the Onondaga village-site of 1684-1700. The village was destroyed by fire at the time of Frontenac's invasion in 1696.

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Fig. *c* is narrow and without perforation. Occasionally the base of such examples is folded upon itself to hold the thread. As many of these needles are broken, their fragments are easily overlooked.

Recently I saw a long, narrow, double-pointed needle of brass with two eyes; it was found on a recent site three miles north of Pompey Hill, Onondaga county, and another came from the town of Kanatagowah ('Big village near the council house') in Onondaga valley, where the Onondaga lived from 1720 to 1750. This example has three perforations. "Indian Hill" (1654-1682) has furnished the first examples of these needles.

The late Dr. Beauchamp, who figured four from this place, says: "They are from Indian Hill in Pompey, and have been reported from no other place. They are about as thick as needles of bone, but rather wider than most of these." Again: "Such needles have been used in netting snow-shoes. These have been placed in the [New

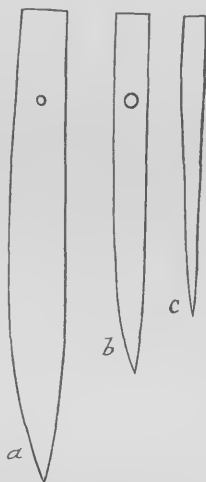


FIG. 70.—Iroquois brass needles. Length of *a*, 3.5 inches

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York] State Museum. Their age is not far from 250 years, and they are all that the writer has anywhere seen."<sup>1</sup> Subsequently, however, such needles have been reported from several places, and are probably rather widely distributed. It is not improbable that others will be found in Canada, as well as on sites along the Mohawk river. When the Indians obtained iron tools from the whites, they could make such needles out of sheet-brass for themselves, which of course were more serviceable than those of bone and were preferred accordingly. A few of the finest needles are of European make, and seem to have been cast.

WILLIAM G. HINSDALE

### RECENT ACCESSIONS BY GIFT

*From American Geographical Society:*

Thirty-four photographs.

*From Miss Margaret E. Ashley:*

Two pottery discs; thirteen unfinished pottery discs; one hundred and six potsherds; three potsherds with traces of red paint; five fragments of pottery pipe-stem; three fragments of pottery pipe bowl; two handles of pottery vessels; two sharpening stones; five grinding stones; fragment of celt; two arrowpoints; conch-shell dish; two columellas of shell; rectangular shell blank; shell beads; pointed shell-bead blanks; pointed object of unfired clay with hollow in one side; yellow-paint stone; two

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<sup>1</sup> W. M. Beauchamp, *Metallic Ornaments of the New York Indians*, *Bull.* 73, *New York State Mus.*, Albany, 1903.

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red-paint stones; powdered red paint; charred acorns; piece of cut mica; two large jars; fragment of large jar with stamped decoration; fragment of large bowl with incised decoration; large bowl with incised decoration; two large bowls with incised and stamped decoration; jar with rectangular top and four points on rim, underneath each of which is a node; small bowl representing a bird, head missing; fragment of pottery vessel showing flat base, with stamped decoration; two potsherds showing handle. From a Cherokee site on Oconee river, twelve miles southeast of Milledgeville, Baldwin county, Georgia.

*From Dr. William R. Blackie:*

Doll. Arapaho.

*From Mr. Reginald Pelham Bolton:*

Chipped stone knife-blade. Clinch river, Virginia.

*From Messrs. G. O. Bonawit and Howard Smolleck:*

Thirteen chipped flints; twenty-five hammerstones. Flint quarry, Coxsackie, Green county, New York.

*From Mr. Howard P. Bullis:*

Nineteen arrow and scraper points. Maspeth, Queens county, Long Island, New York. Seven lithographs from Sitgreaves, 1853; lithograph from Marcy, 1854.

*From Mr. William L. Calver:*

Arrowpoint. Pamrapo village-site, Greenville, New Jersey.

*From Mr. E. Marsden Chapman:*

One hundred and fifty arrowpoints, scrapers, and chips; ninety-five potsherds; axe; pitted stone; four hammerstones; three hoes; three notched sinkers; eight worked stones; pottery pipe-stem. Pamrapo village-site, Greenville, New Jersey.

*From Mrs. Ethel A. Cleaves:*

Human pottery head. Teotihuacan, Valley of Mexico, Mexico.

*From Mr. M. D. C. Crawford:*

Two Peruvian jars. Collected from the deep cut on the Payta and Piura railroad.

*From Mr. Lyons F. W. Delaney:*

Three baskets; mat. Micmac.

*From Mr. F. S. Dellenbaugh:*

Sketch of picture-writings. Southern Utah.

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*From Mr. Marion Eppley:*

Three fragments of arrowpoints. Bear Swamp (western edge), Queen's river, Exeter, Washington.

Two arrowpoints. Hartford, Connecticut.

Flat celt. Denton, North Carolina.

Grooved net-sinker. Brenton's cave, Beacon rock, Newport, Rhode Island.

Grooved axe. Paradise rocks, Middletown, Rhode Island.

*From Mr. Charles T. Fririchs:*

Seven arrowpoints; five notched sinkers; pitted stone. Staten Island, New York.

*From Dr. G. B. Grinnell:*

Sacred "stone buffalo-horn." Cheyenne. (See pages 150-153.)

*From Mr. G. H. Harner:*

Two potsherds. Pamrapo village-site, Greenville, New Jersey.

*From Mr. Gordon Harris:*

Circular grinding stone. Burlingham, New York.

*From Mr. W. R. Harris:*

Sandstone mortar; hammerstone. Burlingham, New York.

*From Mrs. Thea Heye:*

Six baskets of various sizes, shapes, and styles of ornamentation. Pomo, California.

Necklace of glass beads and of dentalium beads with incised decoration. Karok, California.

Beaded blanket strip. Nez Percé.

Blanket. Chimayo, New Mexico.

Basket and cover. Makah. Washington.

Basket with red and black decoration. Santa Inéz Mission, California. (See pages 186-188.)

Pottery toy bird, red ware with green painted decoration. Tewa of Tesuque. New Mexico.

Jar with animal-head rattle in relief, and annular base, white ware with orange, red, black, purple, and brown painted decoration. Las Guacas, Nicoya, Costa Rica.

Two gold frogs. Sinu region, Colombia.

Gold figure of a man; human figure of gold. Vicinity of Bogota, Colombia.

Hair-plume of gold with face in relief; silver mask. Peru.  
(An account of the last six objects will appear in the next issue of *Indian Notes*.)



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*From Mrs. Thea Heye and Mr. Harmon W. Hendricks:*

Four stone bird-effigy club-heads; very small three-legged metate and mano, oval stone bark-beater, grooved about edge; five celts of varying sizes and forms; twenty-three celt-shape pendants of varying sizes, forms, decoration, and perforations; flat bar amulet with two perforations and animal-head at each end; bannerstone-shape amulet with two longitudinal perforations and incised decoration representing a conventionalized head; long rectangular pendant with two perforations, carved at the end to represent a human head; two green-stone pendants; two jadeite pendants; three pendants with notched and incised decoration; three effigy pendants; double-ended notched axe; carved effigy amulet; flat oval amulet with two perforations and incised and notched decoration on both ends; spear-head; cylindrical stone bead; barrel-shape jadeite bead; two pendant fragments; many glass beads of varying sizes, shapes, and colors; curved metal pendant. Nicoya, Costa Rica.

(Some of the exceptional stone objects here listed will be described in the next issue of *Indian Notes*.)

*From Major Otto Holstein:*

Eight photographs.

Six samples of cement. Temple of the Sun, near Moche, Peru.

Piece of slag. Temple of the Moon, near Moche, Peru.

*From Mr. Richard Joncas:*

Clay pipe. Eskimo. Fort Chimo, Labrador.

*From Mr. Clarence Jones:*

Arrowpoint. Nyack, New York.

*From Mrs. J. C. Joralemon:*

Five potsherds. Pamrapo village-site, Greenville, New Jersey.

Two potsherds. Kecoughtan, Virginia.

*From Mr. John M. Keith:*

Thirty stone beads. Southern Costa Rica.

*From Mrs. Willard Kent:*

Seventy-five hundred and sixty-seven arrow, spear, and drill points, knives, and scrapers; twelve hundred and eleven chipped implement blanks; four hundred and ninety-seven crude chipped celts, possibly used as skin-dressers; one hundred and twenty-four fragments of steatite dishes;

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seventy-six notched net-sinkers; fifty-three grooved net-sinkers; forty-eight hammerstones; twenty-six pitted hammerstones; notched hammerstone; forty-eight pestles; forty-seven celts; five gouges; grooved gouge; four gun-flints; graphite sharpening stone; five graphite paint stones; six pieces of worked graphite; sixteen grooved axes; argillite knife-blade; blank for bannerstone; crescent-shape stone object; perforated stone; fragment of celt, perforated at end; fragment of gorget; fragment of bannerstone; fragment of stone knife; small cylindrical stone object with pointed end; graphite pendant with serrated edge; flat oval steatite object; perforated oval stone grooved on top, twenty-one fragments of worked stone. South county, Rhode Island.

Splint basketry fish-trap; rectangular splint basket, painted decoration; rectangular splint basket; circular splint basket; circular splint basket with square base, painted decoration; circular splint basket with square base and handle, painted decoration; two circular splint baskets with handle; wooden mortar. Niantic, Narragansett, Rhode Island.

*From Mr. W. J. Kirby:*

Pottery crucible. Mound four miles west of Miami, Florida.

*From Miss Grace Nicholson:*

Three photographs. Eight photographic enlargements.

*From Miss Alice J. Pix:*

Pottery jar. Acoma, New Mexico.

*From Rev. Douglas L. Rights:*

Fragment of celt; nine potsherds; two fragments of arrow-points. Headwaters Brushy Fork creek, Davidson county, North Carolina.

*From Mr. Louis Schellbach, 3rd:*

Bundle of snares wrapped with cord; eighteen snares. Rockshelter near Baker, Nevada. (*To be described in the next issue.*)

*From Mr. John S. Stevenson:*

Fragment of celt; grooved axe. Lexington turnpike, Harrodsburg, Kentucky.

*From Mr. Everett Terhune, in memory of Mr. Thomas Hill:*

Large mortar. Pascack, New Jersey.

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*From Mr. Harry Vacher:*

Fragment of celt. Green Ridge, Staten Island, New York.

*From Mrs. John Jay White:*

Wampum belt. Abnaki.

*From Mr. L. Winternitz:*

Eleven photographs of Ottawa Indians.

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AN EXCHANGE of objects has been consummated with the Rijks Ethnographical Museum at Leiden, Holland, the result of which has enabled the Museum to fill certain lacunæ in its collection of materials illustrating the ethnology of the Carib and the Arawak of Surinam. The more noteworthy specimens include a basketry headband decorated with feathers and surmounted by six long plumes; four war-clubs, one of which is elaborately decorated with engraving; different types of baskets; a woven cotton manta with black-painted decoration, and a bow with several kinds of arrows. Among the smaller objects are gourd dippers and other gourd vessels with incised and painted ornamentation; a basketry dance rattle; a package of native cigarettes about nine inches long. Musical instruments include a drum with painted head and a bamboo flute elaborately incised, the incision of the latter having been filled with black pigment.

From the same Museum have also been procured a collection of about fifty archeological specimens, mostly from the islands of Aruba, Curaçao, and Bonaire, of the Dutch West Indies, including celts, axes, shell implements, and a series of interesting potsherds. From Aruba also are two

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burial urns, one of which is eighteen inches high, while the other, not quite so tall, has a width of twenty-one inches. It will be recalled that objects from the islands mentioned are described by Dr. J. P. B. Josselyn de Jong in his *Praecolumbian and Early Postcolumbian Aboriginal Population of Aruba, Curaçao and Bonaire*, Leiden, 1918-19. Other archeological objects are from Venezuela and northern Brazil, the most noteworthy being a crystal labret, about five inches long, from the latter country.

AN IMPORTANT collection of Peruvian material, gathered by Mr. Ernest F. Belli, has been procured by the Museum. Among the earthenware vessels are three hundred and sixty-five specimens of Nasca ware. There are also forty-four textiles, including a fine featherwork band, the front of a feathered shirt, and an excellent poncho woven in various designs and colors; an atlatl with a bronze hook; an unusual wooden club used probably for killing fish; a well-worked shell trumpet, and an unusual basket containing spinning implements and having an ornamented cover.

THROUGH the characteristic generosity of Mrs. Thea Heye the Museum has become the possessor of a rare basket (fig. 71) from the former mission



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of Santa Inéz, California, the neophytes of which were largely Chumash, who are now regarded as extinct. In design and technique the basket is similar to the ancient Chumash example described and illustrated in *Indian Notes* for July



FIG. 71.—Basket from old Santa Inéz mission, California.  
Diameter 8.75 inches. (15/0)

1926 (fig. 65, *a*), although the two differ in form. The present specimen has eight coils to the inch, the coils consisting of rods woven with a species of rush, or *Juncus*. The weaving is fairly fine for a basket of such size, having nineteen to twenty

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stitches to the inch. The five rows of triangular pattern are woven in black, while the body of the basket is mottled brown.

WE REGRET to record the death at Escondido, California, on January 12, of George W. Avery, who at intervals for many years has gathered collections for the Museum. In 1914 he visited Tiburon island in the Gulf of California, where he procured various objects illustrating the material culture of the Seri Indians, who, notwithstanding their isolation, have been greatly modified by contact with civilization in recent years. Subsequently, with a similar object in view, Mr. Avery collected material from the Yaqui and Mayo tribes of Sinaloa, and explored certain village-sites in southern Sonora, as well as caves containing remains of ancient occupancy.

AN EXCEPTIONALLY fine pestle from Porto Rico (fig. 72), purchased in Paris by the Director, is embellished with a carved human figure at its upper end, the head of which is provided with prominent ear-ornaments. This excellent implement is one of very many artifacts which the Museum has acquired in Europe from time to time during the course of a number of years, including some fine examples of quill embroidery from Indians of the

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eastern part of the United States and Canada which doubtless found their way across the sea in Colonial times.

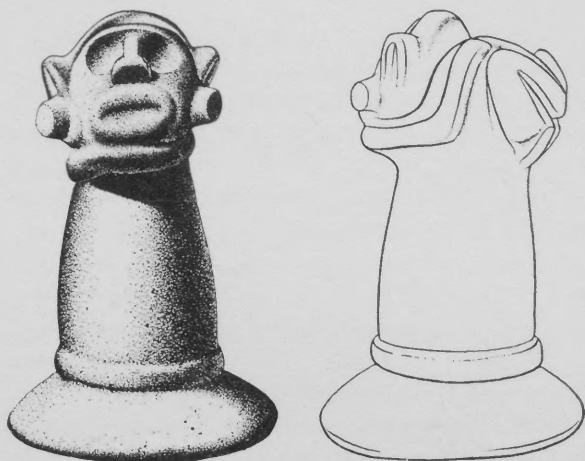


FIG. 72.—Stone pestle from Porto Rico. Height 7 inches.  
(15/768)

THE MUSEUM is now the fortunate possessor of the collection of Eskimo objects gathered chiefly from the surface on the shores of Ponds Inlet by Mr. George Palmer Putnam during the operations of his Greenland expedition last summer. The collection includes bone and ivory pendants and harpoon- and arrow-heads, steatite lamps, dishes and various other objects of wood, and stone

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knives. There were also acquired two complete suits of clothing for a man and a woman of the Greenland Eskimo.

THE MUSEUM has recently purchased an interesting lot of thirty-two reed arrows, collected about 1895 from the White Mountain Apache in the vicinity of Fort Apache, Arizona. The arrows are provided with white stone points, very conventionally chipped. Their wooden fore-shafts are decorated with black gum, and the main shafts are ornamented also on the feathered end, some with two bands, others with a single band of red paint and a band of black paint.

PROF. MARSHALL H. SAVILLE was elected president of the American Anthropological Association at its annual meeting held at Philadelphia, December 28-30. At the same meeting Mr. F. W. Hodge was designated to represent the Association in the National Research Council for three years, beginning July 1, 1927.

MR. HEYE has been selected as a member of the organization committee of the XXIII International Congress of Americanists which is to hold its next session in New York City in September, 1928. At the first meeting of the committee Mr. Heye was elected treasurer.